

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Airborne angels descend in answer to prayer

By Roberta Anderson

MEMPHIS, Tenn. (BP) — What's noisier than an angel but descends from heaven in answer to prayer?

A red-and-silver Bell 222-UT helicopter owned by Memphis (Tenn.) Medical Center Air Ambulance Service.

David Bluford is the chaplain assigned to the helicopter service for Baptist Memorial Hospital in Memphis, one of four local hospitals that jointly operate the service known as Hospital Wing.

Although the air ambulance service is only a small part of Bluford's responsibility, it's an exciting symbiosis of machine and ministry to the mustachioed chaplain.

After a car crash in Alabama killed a member of his church and seriously injured the man's wife, Bluford helped arrange for the woman to be picked up by "The Wing" and flown back to Memphis.

"This service/ministry enabled the wife to be with family in more familiar surroundings, to participate in the arrangements for her husband's funeral," Bluford reflected. "Maybe she could have recovered physically in Birmingham, but recognizing the need of the total person, more than

just the physical, a ministry was provided by The Wing."

Most of The Wing's flights involve critical-care patients. The chaplain estimates nine pilots and 17 flight nurses respond to 75 to 100 calls a month.

Bluford describes his involvement with The Wing as casual: "As hospital chaplain, my responsibility is more one of informally relating with the staff of Hospital Wing. This is a particular joy personally since flying is an interest of mine."

But flying with the helicopter crew to pick up a victim is out, Bluford said: "No. I would if I could. There's no room."

Or time. "We try to get airborne within five minutes of a call," said A.L. Williams, director of Hospital Wing.

They are able to respond so quickly, he explains, because weather conditions around the region are checked periodically by rotating shifts of pilots.

And the helicopters, including the sophisticated medical equipment aboard, are prepped, ready for any emergency.

The copters' close quarters normally fly one patient, one pilot, and two

flight nurses. But they can accommodate two patients and three nurses when necessary.

They cruise at 165 miles per hour and generally respond to calls within a 150-mile radius of Memphis.

Williams notes his newest helicopters have autopilot and color radar screens to help the pilots. And although he downplays the risks involved in air ambulance service, he said he thinks the media has overplayed safety concerns.

He also notes that his helicopters are twin engine. "In the event one engine did fail, it can continue to fly on the other engine," he explains.

Only a small part of Bluford's time is spent around the hangar and dormitory space of Hospital Wing.

Most of the 33-year-old chaplain's time is spent across busy Union Avenue at Baptist Memorial, the largest private hospital in the world. Bluford is one of five chaplains and two student chaplains.

"A chaplain is one who is available to provide care and counseling and support for people in crisis," he said.

Whether in the air or on the ground — wherever it is — it's as simple as that.

Roberta Anderson writes for BMH.

Bible school days

This little girl in Thailand and all children worldwide will benefit by attending Vacation Bible Schools this summer, to learn at their own level how faith in Jesus Christ can change them. This photograph was taken in the village of Tha Along Dam during a Bible study. The Thais have begun responding in significant numbers to the message of Jesus Christ after many years of less fruitful efforts by missionaries. (FMB) PHOTO By Don Rutledge

1,200 people respond to call to missions

RICHMOND, Va. (BP) — Some of the 1,200-plus people who signed commitment cards for foreign missions at June's Southern Baptist Convention annual meeting in San Antonio, Texas, could become missionaries as soon as early 1989.

More than 1,200 people signed commitment cards after the June 15 evening convention session, during which 35 new missionaries were appointed and Southern Baptist Foreign Mission Board President R. Keith Parks delivered a missions challenge.

A breakdown of the cards showed 166 people will explore a career in missions, 43 are willing to serve between four months and two years overseas and 51 are willing to volunteer up to four months. Another 688 said they will pray regularly for missions, 390 promised to increase financial support of missions and 717 will influence their churches toward greater missions support.

This is an excellent response, said Bill Morgan, director of the board's missionary enlistment department. The department has contacted all of

the people interested in missionary careers.

"We'll continue to work with all of them as long as they show an interest," Morgan said, adding commitment cards still are coming in by mail. Staff members are getting information about the potential missionaries' education, experience, number and age of children and other data.

Morgan said he just wrote a letter to a married couple who already meet basic qualifications for missionary candidacy. "It's remotely possible some of these could be appointed missionaries by December," he said. Others could be appointed in early 1989.

Southern Baptists need a revival of missions interest if the Bold Mission Thrust campaign to reach the world for Christ is to be accomplished, Morgan said, and this response may indicate a revival is starting. To fuel a revival, "— pastors must be missions-minded," he said. "People will never rise any higher in missions interest than their pastor."



Waynesboro youths sing in Washington

The Youth Choir of First Church, Waynesboro, recently sang on the steps of the Capitol in Washington, D.C. at the invitation of Congressman Trent Lott.

While in Washington, the choir toured the White House, the

Washington Monument, the Lincoln Memorial, the Jefferson Memorial, the Vietnam Memorial, Arlington National Cemetery, and the Smithsonian.

Editorials . . . by Don McGregor

Fight no more

Only 111 years ago, in 1877, the year the Baptist Record began publishing, a chief of the Nez Perce tribe of Indians in the northwestern area of the United States, led his band of 800 on a brilliantly executed retreat, trying to escape the United States Army forces which were chasing them.

The Indian chief was known as Chief Joseph. That was not his name, but he has gone down in history with that designation.

The Indians had not wanted to fight. The U.S. government had tried to move them off of their lands in Oregon, and fighting broke out. The Indians were outnumbered and "outgunned," so to speak.

The retreat covered a course of 1,000 miles, was really a running battle, and Chief Joseph outwitted the Army officers again and again. Finally his weary band could go no farther and stopped to rest at Bear Paw Mountain in Montana, 40 miles from the Canadian border and safety. There the Army caught up with them and forced a surrender.

At that point Chief Joseph uttered his famous statement that was to go down in history. He said, "I will fight no more forever."

Joseph and his band fought the Army forces for five days at Bear Paw Mountain before the surrender. He was only about 37 at that time. He lived to age 64 and kept his vow never to fight again. It was not that he had lost faith in the rightness of his cause. But he realized that his cause was lost and to continue to fight for it would only serve to decimate his own people.

So he lived out his years in peace. Was it a peace that had been bought at too high a price? Joseph didn't feel that it was. He felt that the higher price would be what would happen to his people if they continued to fight for what they believed to be right. He realized that, right or wrong, they couldn't win.

We would presume to give some advice to the "moderate" faction of the Southern Baptist Convention. It is presumption because we are not a part of the group. Many have declared that one has to be either a "moderate" or a "conservative," but we have never believed that. We feel that our group is the largest of all. We feel that we are the group which embraces 95 percent of Southern Baptists. We are the unaffiliated.

Nevertheless, we would presume to give advice to the "moderate" faction. The advice would be to "fight no more." The war is over and the "conservatives" have won. There is no good purpose to be served in continuing to fight. The "conservatives" have won for 10 years, and their victory is complete. They now control every

board that they had an interest in controlling.

It doesn't make any difference that the margin of victory was paper thin in San Antonio. It was a winner-take-all battle, and the "conservatives" are in position to exercise that condition.

The "moderates" could best serve the cause of the Southern Baptist Convention and the Lord by pulling away from the battle. The results are going to be the same whether there is a battle or not. Without a battle there can be some measure of peace restored to the convention. The "conservative" statement all along has been that there will be peace as soon as the "moderates" quit fighting, and that's the way it is.

Is that too high a price to pay for peace? No. One side or the other is going to have to quit fighting if there is to be peace. What nobler action could there be than to initiate peace?

Let the "moderates" keep the Forum and the Southern Baptist Alliance. They will need these outlets and havens as refuge. But let them be used for refuge and not as political planning bases. Let the "moderates" remain Southern Baptists. Let them continue to exercise all privileges due them at conventions. Let them continue to nominate people for offices. But let them do so spontaneously rather than as a result of political operations.

Will the "conservatives" be considerate and fair-minded in conduc-

ting convention affairs if the "moderates" pull out of the conflict? Some surely will ask. That should be a matter between them and the Lord.

Would the "conservatives" consider dismantling their political machine? It would be an enormous step toward peace if they would.

Perhaps a word of advice to the "conservatives" would be appropriate. First, it needs to be remembered that there are 14.7 million Southern Baptists. They are scattered throughout the nation. There is no way that they are all going to think alike on everything. Yet those who think differently on a point or two from what might become the expected norm on everything are no less Southern Baptists than those who say they subscribe to the entire set of rules.

It will not be an easy task to keep the convention on an even keel even if the "moderates" do give up the battle. There is not complete agreement in the "conservative" ranks. At the Pastors' Conference and in the president's address W. A. Criswell and Adrian Rogers complained about liberals in the convention framework. Yet the newly elected president, Jerry Vines, said that the problem is not liberalism but neo-orthodoxy, which was not defined.

"Uneasy lies the head that wears the crown" is certainly a true statement and more than likely fits in this (Continued on page 5)

Baptist beliefs . . . The suffering Christ

By Herschel H. Hobbs

"From that time forth began Jesus to shew unto his disciples, how that he must . . . suffer . . . and be killed, and be raised again the third day" (Matthew 16:21).

Peter had just confessed that Jesus was "the Christ, the Son of the living God" (v. 16). Now Jesus tells the apostles the kind of Christ or Messiah he is — the suffering Christ. "Must" translates *dei*, "it is a moral and spiritual necessity." It should be read with all the following verbs. He must go to Jerusalem, must suffer, must be killed, must be raised again the third day.

Through Peter the apostles strongly rejected such an idea. With their Jewish contemporaries they expected a political-military Messiah. He would destroy the Romans, set up his kingdom in Jerusalem, and with him the Jews would rule the world. In their scheme of things there was no place for a suffering, dying Messiah. Blind-

ed by their desire to be free from foreign oppression they totally ignored the Suffering Servant passages in Isaiah 42-53 (see Psalm 22).

In essence Peter said they would not let that happen to Jesus (v. 22). Not be raised the third day? Peter did not even hear that. His mind froze on "be killed." Which explains why Jesus' followers did not expect the resurrection (Luke 24:1-8). Peter's words were Jesus' wilderness temptations all over again — avoid the cross.

But despite man's mistaken ideas, God's will was ever the will of the son. If Jesus must suffer to fulfill his mission, we can expect no less as we fulfill ours (Romans 8:17). Jesus suffered redemptively. We must be willing to suffer in our own spheres to make known to all people his redemptive work.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

THAT WHICH 'PASSETH ALL UNDERSTANDING'



The last temptation

The Baptist Record has received only two telephone calls and one letter concerning the new film, The Last Temptation of Christ, that has caused such a controversy across the country. From all indications otherwise, the film has stirred a sizeable storm.

And well it should have.

I have not seen the film. There has been no opportunity to view it. I really don't want to. I will not be able to criticize to any great extent unless I do view it, but I still don't want to see it.

I know what others have told me about it. We have received information from Donald Wildmon's American Family Association in Tupelo, and what he says about it indicates that it is not a worthwhile movie. Others who are connected with the movie say that it needs a chance to speak for itself.

I know there is no way in the American system that we can keep a person or a company from doing such a thing as making a movie about Christ which is drawn completely from imagination. And perhaps such movies in the past have had some amount of inspiration. This one, however, doesn't seem likely to be of that nature.

Be all of that as it may, I cannot help but resent the fact that a movie maker has taken it upon himself to do such a thing. We have known for sometime, of course, that Christianity in movies is portrayed in the ridiculous. That gets old for those of us who claim the name of Christ and it certainly inhibits any efforts at witnessing for Christ. This movie, from all accounts, seems to be the ultimate in ridiculing the Christian

movement; for its ridicules, evidently, the central figure of Christianity.

According to all accounts of the film, there is a scene of Christ on the cross when he is fantasizing about a sexual encounter with Mary Magdalene. This has to be blasphemy on the face of it. The scripture says that Jesus was tempted in all ways as we are, but it also points out that he was sinless. Yet Jesus himself said that lust in the heart is as sinful as the physical act of adultery. Such a fantasy as is said to be depicted would indicate that such lust was present.

Again, there is no way of stopping such efforts except that they not be profitable.

Therein would lie any advice that I might have. If indeed the movie is ever released, I will not go to see it even though I might have a great deal of curiosity about it. If it is released, I think to ignore it would be the best course of action. If the company spends its millions of dollars in producing the movie, perhaps it will lose millions from low attendance. I am sure that the feeling is, however, that all of the publicity will generate big audiences. I will not be among them.

Anyone who should wish to write in protest of the making of the movie could address mail to Lew Wasserman, chairman, MCA Inc., 100 Universal Plaza, Universal City, Calif. 91608.

For whatever reason a person might go to see the movie, whether it might be out of curiosity or to be able to criticize it, it would be putting money into Wasserman's pocket as well as into the coffers of his organization. I just don't want to do that.

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Needed: 45 teams to volunteer for Japan

By Don McGregor

Mississippi Baptists are looking for 45 teams of three to four persons each to enter into partnership arrangements with 45 Japanese Baptist churches and to conduct evangelistic campaign in those Japanese churches in October of 1989.

Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board, said the effort would not be an easy undertaking and only people committed to providing a witness no matter what the circumstances should consider making the trip.

The revivals in each case will last one week, Sunday through Sunday, Kelly noted. The American visitors might be housed in hotels, but the

greater likelihood would be that they would be staying in Japanese Baptist homes, some of which might be more primitive than would be expected, he pointed out. In addition, there is a tremendous culture difference which would have to be accommodated, he said.

The aim is to find at least 45 pastors who will make the trip. The effort will not be limited to 45 teams, for Foreign Mission Board spokesman Billy Peacock said additional Japanese churches could be included if there were additional teams. Each pastor will be responsible for recruiting the team members to accompany him. It is hoped that as many teams as possible will have a performing musician, Peacock said. This does not necessarily mean a song leader but rather an

instrumentalist or soloist or a combination of the two, he noted. Guy Henderson, evangelism director for Mississippi Baptists and a member of the partnership steering committee, said these musicians could expect to be used in school assemblies and in broadcast situations in addition to being a part of the revival team. Henderson is a former missionary to Korea and the Philippines.

The other team members will be used in witnessing situations, making contact as lay people with the lay people of Japan.

Kelly said the team members must be ready to commit to a week of revival in Japan and eight to 10 hours of orientation and training before going overseas. The cost for each person will be \$2,150. Decisions on financial

arrangements will be between the recruiter and the team members, Kelly pointed out. Some churches might be able to send an entire team and pay all of the expenses. Other recruiters might be faced with going outside of their own church membership and asking team members to pay all or part of their expenses.

It is hoped that pastors who will make the trip will be committed by Oct. 1. A Monday dinner meeting is planned with those recruiters and Peacock during the Mississippi Baptist Convention in November. Teams need to be confirmed by Jan. 1, 1989, Kelly said. Meetings with the full teams are planned for March and early in September of 1989.

The partnership arrangement comes at the request of Japanese

Baptists. "We are honored that Mississippi Baptists have been chosen to be the partners," Kelly said. He noted that the revivals will be a part of a very difficult trip but one that will mean unmeasured blessings to Japanese Baptists, to Mississippi Baptists, and to the Kingdom of God.

The partnership arrangement coincides with the 100th anniversary of Baptist work in Japan.

Steering committee members in addition to Kelly and Henderson are Chester Vaughn, Mississippi Baptist Convention Board program director; Paul Harrell, Brotherhood director; Marjean Patterson, Woman's Missionary Union executive director; and Don McGregor, Baptist Record editor.

Baptist Youth Night: Aug. 5 at the Coliseum

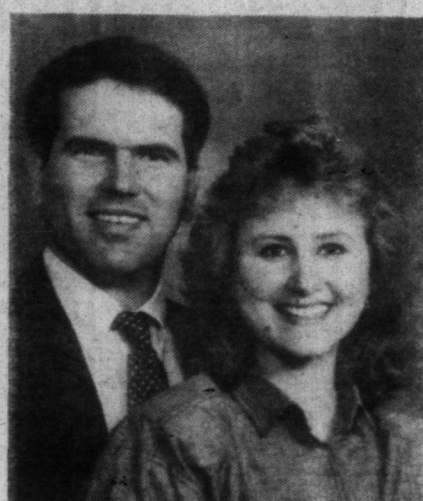
The annual Mississippi Baptist Youth Night takes place Aug. 5 at the Mississippi Coliseum in Jackson.

The program features Dan Yeary, pastor of University Church, Coral Gables, Fla.; the musical trio, Gabriel; David Hassell, musician from Nashville; and Sheldon Gooch, a singer from Jackson.

The pre-program concert begins at 6:30; and the program begins at 7. Youth Night is sponsored by the Mississippi Baptist Convention Board.



Harold and Susan Thornton



Clifton and Cathy Curtis

Foreign Board appoints five Mississippians

Five persons with Mississippi ties have been appointed missionaries of the Foreign Mission Board, including one on the staff of the Mississippi Baptist Convention Board.



They are Shirley Oglesby of the MBCB, Clifton and Cathy Curtis, and Harold and Susan Thornton.

Oglesby will serve a four-year term as a missionary associate in Ajloun, Jordan where she will direct a day care school for Arab children. She is preschool/children's consultant for the MBCB in Jackson and a member of Parkway Church, Jackson.

The widow of John Oglesby, she was born in Brandon and considers

Puckett her hometown. She is a graduate of Sonoma State University, Rohnert Park, Calif. She earned the master of education degree from Mississippi College and the doctor of education degree from Jackson State University.

She has been preschool director at Parkway Church.

She has two grown children: Therrill Whitten of Clinton; and Rod, a naval aviator in San Diego.

Mrs. Oglesby will attend language school at Johns Hopkins University in January for six months to learn Arabic.

She plans to remain on the job at the MBCB until the end of September.

The Curtis will serve in Burkina Faso where he will work in agricultural development. They attend Southwestern Seminary. Most

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The Second Front Page

The Baptist Record

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FMB dismisses Willett for 'doctrinal ambiguity'

By Bob Stanley

GLORIETA, N.M. (BP) — Affirming a staff recommendation, the Southern Baptist Foreign Mission Board voted without dissent July 21 to terminate the service of Michael E. Willett, missionary to Venezuela.

Board President R. Keith Parks said he recommended the missionary's dismissal because of Willett's "doctrinal ambiguity."

The dismissal was effective immediately, but Willett will continue to receive his salary and benefits through the end of the year unless he secures employment earlier. The vote to dismiss Willett was taken during a business session near the end of a four-day dialogue meeting at Glorieta (N.M.) Baptist Conference Center.

Don Kammerdiener, board vice president for the Americas, told trustees the process that was followed in reviewing Willett's doctrinal beliefs is the same as has been used in such instances for many years. Both he and Parks said the action is not related in any way to the increased number of conservative trustees now on the board.

Willett, of Liberty, Mo., was appointed in April 1987 to teach at a seminary in Venezuela. He would have completed his Spanish language study in Costa Rica Aug. 11.

William C. Link, pastor emeritus of Willett's home church, Second Baptist in Liberty, sat in on a meeting of the Americas committee where the procedure followed in Willett's dismissal was reviewed. He said he had baptiz-

ed Willett, known him all of his life, and "radically disagreed" with the board's decision.

Parks became aware of questions about Willett's theological beliefs when a pastor forwarded him a copy of a letter written by Mike McGinnis of Birmingham, Ala., another Southern Baptist missionary to Venezuela also studying Spanish in Costa Rica. The letter raised questions about the theological beliefs of another "Baptist missionary" without naming him.

McGinnis urged that board trustees be contacted to be on the lookout for "this kind of stuff in the future."

Apparently the letter already had received some circulation before it was forwarded to Parks, who then asked J. Bryan Brasington, director of work in Spanish South America, to go to Costa Rica to check into the allegations.

Accompanied by Randall Sledge, a Southern Baptist missionary and seminary professor in Colombia, Brasington talked with both McGinnis and Willett and also with other missionaries there June 17-18.

At Brasington's request, Willett submitted his resignation June 18 at the conclusion of the interviews. But the missionary withdrew his resignation July 7 after being informed he was being asked to resign for doctrinal reasons.

In the letter of resignation that he later rescinded, Willett expressed

regret the board could not support him in light of an article he had written for the April 1988 issue of SBC Today, an independent publication identified with Southern Baptist moderates. The article, on the role of women in ministry, ran under the title, "Opposition to women is unforgivable sin," a title which Willett said he did not choose.

Brasington wrote back to Willett that the doctrinal issue, not the article, was the primary reason for requesting his resignation. Both Kammerdiener and Parks said Willett's doctrinal ambiguities were the only reason he had been asked to resign.

In a phone interview with Word and Way, the Missouri Baptist newsjournal, Willett explained why he withdrew his resignation. "If I resigned under these circumstances, I would have been saying the charges against me are true, and I don't think they are."

As the matter came to the board, which must approve appointment or termination of missionary service, Parks and Kammerdiener walked the trustees through the process they had followed in investigating the situation.

Parks said he told Willett at a July 11 meeting in Atlanta that he hoped Willett was still in a process of developing his theology and that when he comes to a point where he can affirm accepted Southern Baptist beliefs, "we would look with favor on

(Continued on page 5)

Bartlett, musician, dies in Oklahoma

OKLAHOMA CITY (BP) — Eugene M. Bartlett Jr., 70, longtime Southern Baptist musician, died Sunday, July 10, in Oklahoma City after a lengthy battle with Parkinson's Disease.

Graveside services were to be held July 12 in Oklahoma City, and a memorial service also was to be held at Trinity Baptist Church in Oklahoma City, where Bartlett was a member and formerly was music minister. Music was to be provided by The Singing Churchmen of Oklahoma, a choir of church musicians founded by Bartlett in the 1960s.

Bartlett was director of the church music department of the Baptist General Convention of Oklahoma from 1954 until he retired in 1980. He directed the music at Falls Creek Assembly during that time and wrote many of the Oklahoma Baptist assembly's theme songs. When he first joined the Oklahoma convention staff, he also directed student work.

A few of the many songs and arrangements he published include "Set My Soul Afire," "Grace So Amazing," "Every Day is a Better Day" and "God Has Something to Say to You." Another song, "Tell the Good News," was premiered during the Southern Baptist Convention in 1968. Four of his songs were included in the 1975 edition of the "Baptist Hymnal." He was one of three Oklahomans on the hymnal committee. In the 1970s he arranged

several "old fashioned singing" selections.

Among Bartlett's many honors was the W. Hines Sims Award for meritorious service in church music. In 1979 he was invited to the White House by then — President Jimmy Carter for a "gospel music singing." He served two years as president of the Southern Baptist Church Music Conference.

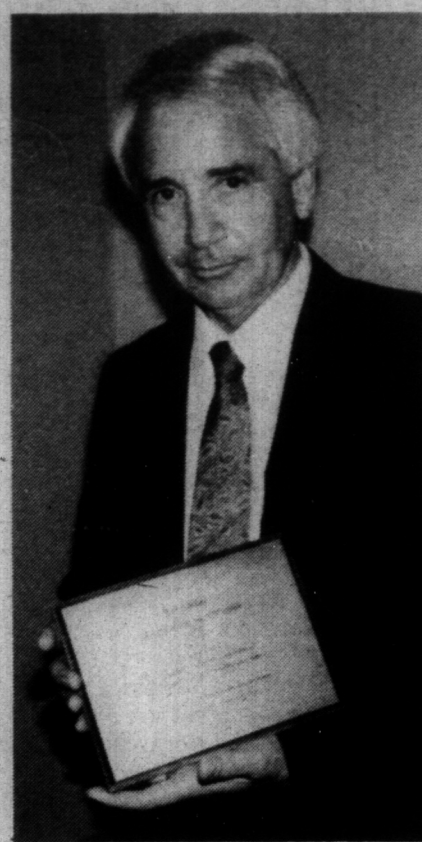
Born in Greenwood, Ark., Bartlett received degrees from John Brown University and Oklahoma Baptist University. OBU gave him a doctor of music degree in 1971.

One of two sons of E.M. Bartlett, composer of the famed "Victory in Jesus," Bartlett became a Christian in Hartford, Ark. in 1929. He was music and education minister of churches in Arkansas and Oklahoma. He was in the U.S. Navy during World War II.

A book about his life, "Grace So Amazing," is to be published by Broadman Press in early 1989. It was written by his wife, Emma Jean.

Survivors include his wife of Oklahoma City; sons, Larry and Reggie; a daughter, Frances, and five grandchildren.

Memorial gifts for the Bartlett Bell Tower at Falls Creek may be sent to the BGCO Church Music Department, 1141 N. Robinson, Oklahoma City 73103.



Small church honorees

Two Mississippi pastors were honored during Church Administration week at Gulfshore for being small church pastors of the year in Mississippi. They are John Sharp, left, pastor of Sebastopol Church, Sebastopol, and Ben Yarber, right, pastor of Canaan Church, Columbus. Yarber was honored at Ridgecrest, N.C., earlier for being one of two small church pastors of the year for the Southern Baptist Convention. The award was established by a vote of the Southern Baptist Convention in 1987 in St. Louis.

WMU board OKs \$11 million budget

SAN ANTONIO, Texas (BP) — The executive board of Southern Baptist Woman's Missionary Union has approved a budget of \$11 million for the 1988-89 budget year, which begins Oct. 1.

The new budget of \$11,154,839 represents a 5.6 percent increase over the current one.

The record budget comes during WMU's centennial year, but national WMU leaders balanced celebration with concern about the state of the convention's foreign and home missions offerings which WMU promotes in Southern Baptist churches.

Carolyn Weatherford of Birmingham, Ala., WMU's national executive director, reported the just-released final total of the 1987 Lottie Moon Christmas Offering for Foreign Missions at \$69.9 million.

The board adopted a 1990 home missions offering goal of \$41 million and a 1989 foreign missions goal of \$76.5 million. That goal is less than the 1988 goal of \$84 million, which it declined to reduce although Foreign Mission Board officials had requested it to do so.

Teen pregnancy funding dispute highlights high court term

By Stan Hastey

WASHINGTON (BP) — Although the U.S. Supreme Court disposed of more than two dozen church-state disputes in its recently concluded 1987-88 term, the decision likely to have the most lasting impact was a last-day ruling upholding a federal law that provides tax dollars to religious organizations to fight teen-age pregnancy and abortion.

In a 5-4 decision that could be a precursor to future rulings on direct assistance to parochial schools and other religious institutions, the high court held June 29 that the Adolescent Family Life Act of 1981 does not violate separation of church and state. This is true, the court ruled, despite the law's provision of federal funds to community-based programs that must include churches in their network of counseling and referral services for young women.

Despite such mandatory participation by religious organizations, the majority ruled in a decision authored by Chief Justice William H. Rehnquist, "there is nothing inherently religious about these activities."

Contending the activities were by definition religious, numerous individual plaintiffs and the American Jewish Congress had challenged the law's constitutionality, maintaining its provisions aiding religion violated the establishment clause of the First Amendment. They were supported by numerous religious groups, including the Baptist Joint Committee on Public Affairs, through friend-of-the-court briefs in the case, Bowen v. Kendrick.

BJC General Counsel Oliver S. Thomas said: "Those of us, who like Jefferson and Madison believe it is 'sinful and tyrannical' to tax people for

the support of religion, had hoped the court reached its low point when it upheld direct state aid to religious colleges and universities. Now we are told Congress may subsidize the moral education of children by religious organizations. Even more disturbing is that Justices Kennedy and Scalia, the youngest members of the court, wrote a separate opinion stating they would go even further in removing the barriers to government support for religious institutions.

"Unfortunately, the ultimate loser in the case will be religion. In the mad rush to qualify for federal funding, churches are secularizing their programs and activities. Religious organizations should promote teen chastity and discourage abortion, but they should do it from an explicitly religious perspective, and they should pay for it themselves. Otherwise, we make a mockery of church-state separation."

Although Rehnquist's ruling for the slim majority upheld the constitutionality of the law "on its face," the chief justice sent the case back to a federal appeals panel for further proceedings and a determination if the law as applied thus far has violated the establishment clause. Rehnquist noted in his opinion that the record in the case "contains evidence of specific incidents of impermissible behavior" on the part of numerous recipient religious organizations.

A second case with historic potential for altering the church-state landscape, U.S. Catholic Conference v. Abortion Rights Mobilization Inc., likewise must await a new round of proceedings before finally being settled.

In an 8-1 decision rendered June 20, the high court held an appeals court was wrong in ruling the U.S. Catholic Church not be allowed to appeal a contempt citation against it for refusing to produce internal church documents in a lawsuit challenging its federal tax exemption. That suit, brought by a New York pro-abortion group against both the church and the federal government, contended the church repeatedly violated the Internal Revenue Code's ban on political endorsements. The church systematically has engaged in a pattern of urging Catholics to cast their ballots based on candidates' positions on abortion, the suit charged.

Underlying the procedural wrangling in the case is what experts consider one of the most important church-state disputes ever — whether a third party has legal standing to challenge the tax-exempt status of a religious body because the group disagrees with the church's stance on public issues.

Yet another potentially major church-state decision during the recent term was averted when the high court ruled unanimously last Dec. 1 that former leaders of the New Jersey legislature had no legal standing to appeal lower court rulings that struck down the state's "moment of silence" law.

Enacted in 1982 over the veto of New Jersey Gov. Thomas H. Kean, the law required a one-minute period of silence "for quiet and private contemplation or introspection" in the state's public school classrooms at the beginning of each school day. More than 20 states have similar statutes on the books.



Powerline for teens

Poor self image causes misery

Dear POWERLINE:

Two years ago I weighed 102 pounds. Now at 19, I tip the scales at 175! I've been trying to lose weight but seem to gain it right back again. Could it be an emotional problem? I sub-consciously use my overweight condition as an excuse to keep from doing what I am afraid to do — date or be with people. How can I get meaning into my life and build self-confidence?

POWERLINE Answers:

You know enough about yourself and why you overeat to go a step further in the process of discovery. Concentrate on this unnatural fear of people. Somehow in the past you must have developed a very poor self image. That can and should be corrected.

Here are several things which

you can do which will help correct your self image. Start by finding out why you don't have a good image — the one you want. Nature endows everyone with a strong ego normally. You may have been deprived of it by an overbearing father, a coddling mother, an intolerant older brother who called you "stupid," a home environment in which you felt you had to be perfect to be appreciated or one of several other possibilities.

There will be no solution to your problem until you find the reason behind it. Try to find someone with whom you can talk about the problem — a counselor, a trusted friend, or a respected adult. Objectify the problem. Ask a friendly librarian for books on the subject of self-understanding.

Above all, don't give up hope. You have a good chance to be happy — slender or not. Personalities respond when people force themselves and go out and act like the personality they want to have instead of the one they have.

Then, pretty soon — well, just try it!

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

FMB dismisses Willett for 'doctrinal ambignity', Alliance adopts resolution on SBC Resolution 5

(Continued from page 3)
his re-evaluation."

In making its decision, Parks added, the board was not evaluating Willett's suitability to teach in a U.S. seminary but only his ability to work effectively in an overseas mission seminary.

They reported McGinnis had been reprimanded for the inappropriate way in which he reported the situation and will be given annual reviews during his first term, instead of the normal single review at the end of the four-year term.

McGinnis, a doctoral graduate of Mid-America Seminary in Memphis, Tenn., was appointed in October 1987. He completed eight hours of course credits at Southwestern Seminary in Fort Worth. A new board policy approved in April 1987 dropped the requirement that graduates of other accredited seminaries attend a Southern Baptist seminary for one year if they can show close identification with Southern Baptists in other ways.

Willett, a doctoral graduate of Southern Seminary in Louisville, Ky., had taught there during parts of 1983 and 1984 while working toward his doctorate. He was an instructor at William Jewell College in Liberty during 1985 and an adjunct professor at Midwestern Seminary in Kansas City, Mo., during 1986.

In his review with the board, Kammerdiener said six questions had been raised in the case:

— Did Willett have a fair hearing? "Our last step," he said, "was the Atlanta meeting (July 11). Once again we heard the same ambiguity which has been felt at each level of the interviews."

— Have Willett's written documents been properly considered?

Kammerdiener said no question about the missionary's statements surfaced at the time of his appointment. When the administrators met with Willett in Atlanta, he asked permission to read a four-page statement. He had read about two pages when questions arose about his beliefs in some of Jesus' miracles. Finally, Willett said he saw no point in continuing to review the rest of the statement.

— Is Kammerdiener, who does not hold an earned doctorate, theologically competent to understand what is being said? If one who is not a highly educated theologian cannot understand, Kammerdiener asked, how could Willett be effective as a seminary teacher working with students with far less theological training?

— What is the relationship of the SBC Today article to the incident? Kammerdiener said the article was not the major factor.

— Is the real motivation to protect a questionable decision by an area director? "If the area director had not requested Michael's resignation," said Kammerdiener, "I would have done so."

— Is Kammerdiener recommending something he doesn't really believe in order to win favor with conservatives on the board? Kammerdiener said that aside from a phone call from one board member to ask if he had seen McGinnis' letter, he had had no contact with board members during the investigation.

In the statement Willett presented during the Atlanta meeting, he repeated a portion of the doctrinal statement he had made at the time of his appointment and said he holds "these views about Jesus Christ as strongly today as I did when I wrote them, as is true of the rest of the statement."

He quoted one portion: "In Jesus of Nazareth, God has reached out to creation to the fullest extent, as a human being. Jesus performed miracles through the power of the Holy Spirit, proclaimed the kingdom of God, died for our sins and was raised by the power of God. The risen Christ is still present in the world today, offering salvation to those who place their trust in him."

Kammerdiener said Willett, when asked about differences between these written statements and verbal statements he made during the Costa Rica interviews and subsequent telephone interviews, said he believed the doctrinal statements he had written. But he said he also believes some other things, one of which was

that a few of Jesus' miracles, including turning water into wine and walking on water, may have been expanded or perhaps even created in the early church as the gospel was proclaimed.

Parks said he told Willett the missionary's views conflict with the authority of the Scriptures. The earliest and best manuscripts of the New Testament, he said, do not omit any of the miracles Willett has questioned.

After the meeting, Parks said the interview had not changed his view that Willett should not continue as a missionary.

In meetings with trustees at Glorieta, Parks explained that when accusations are made against a Southern Baptist foreign missionary, they are thoroughly investigated. The process followed in this instance was the same as that followed during the four other times that questions have been raised about other missionaries' theological views during his tenure as president, Parks said. In the other situations, one missionary was asked to resign but the other three cases proved to have resulted from misunderstandings or miscommunication.

During the board's discussion, Parks said: "Let's not use one isolated, rare incident to say everything's falling apart. If a motor company had one failure, I don't think they'd tear down the factory."

Considering that he has related to some 5,000 missionaries during the past eight years, Parks said, "The fact that only two were asked to resign says something" of the board's doctrinal integrity.

In a letter to missionaries about the recent case, Parks assured them this was not the beginning of a "purge" of the missionary force. He said the decision was made "carefully and prayerfully in accordance with the convictions of those of us who had to make it."

Willett did not attend the Glorieta meeting and attempts to reach him for comment were unsuccessful.

Bob Stanley writes for the Foreign Mission Board.

A resolution on the Southern Baptist Convention's Resolution No. 5 on the priesthood of the believer has been adopted by the executive committee of the Southern Baptist Alliance of Mississippi.

The Southern Baptist Alliance resolution disclaimed and deplored Resolution No. 5 and noted that the SBA executive committee disassociated itself from the resolution. The SBA resolution further endorsed the priesthood of the believer and endorsed the servant role of ministry and the democratic form of church government and finally rejoiced "in our freedom as Southern Baptists to believe and interpret the scriptures without the necessity of any intermediary, whether pastor or priest, and to be accountable only to God, and only through our Lord Jesus Christ."

In its prologue, the SBA resolution claimed that the SBC resolution denied and distorted the Southern Baptist position on the priesthood of the believer and "proclaimed a new and alarming concept that the church must submit to and obey the pastor as the leader of the local church..." and

noted that the SBC resolution was adopted by a divided vote.

Members of the SBA executive committee are Janet Purvis of Jackson, Raymon Leake of Picayune, Steve Odom of Hattiesburg, Buddy Wagner of Clinton, Linda McComb of Clinton, Tom Sims of Richton, and John A. Thomason of Jackson. Thomason is president of the national organization of the Southern Baptist Alliance.

Nostalgia is remembering the fun without the pain.

One can pay back the loan of gold, but one dies forever in debt to those who are kind. — Malayan Proverb

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FMB appoints five Mississippians

(Continued from page 3)
recently he was a cotton research technician with the U.S. Department of Agriculture in Starkville. While in Starkville, they were members of First Church there.

He is a native of Greenwood and is a graduate of Mississippi State University where he also earned a master of science degree. He has been a farmer in Winona.

Born in Batesville, Mrs. Curtis is the former Cathy Pratt and the daughter of Shirley Pratt of Winona and the late David Pratt, a Baptist minister. She is a graduate of Mississippi State where she also earned a master of arts degree.

She has been a Baptist Student Union summer missionary in West Germany and a teacher at Mississippi State. Recently she was a English teacher at Cassata Learning Center and Texas Wesleyan College, both in Fort Worth.

Harold and Susan Thornton will serve in Costa Rica where he will be starting and developing churches.

They are members of Greenlaw Church, Kentwood, La. Most recently he was pastor of Good Hope Church, West Monroe, La.

He is a native of Tylertown and is a graduate of Southeastern Louisiana University. He earned the master of divinity degree from New Orleans

Seminary.

Thornton has been a salesman for a motor corporation in Kentwood and owner and operator of a Sears Catalog store. He also has been pastor of Highland Church, Bastrop, La.

Mrs. Thornton, the former Susan McDaniel, has been a store owner with her husband, a hospital educational assistant, and a nursing administration secretary in Monroe, La.

The Thorntons have two children: Micah Phillip, born in 1979; and Kitty Marie, 1981.

All of the missionaries will attend a seven week orientation at the Missionary Learning Center in Rockville, Va.

CHILDREN'S PAGE

GEOGRAFUN: Nations and Imaginations

Pen Pal Club

Anyone, ages 6 through 12, who wishes to meet a Pen Pal through the Baptist Record may do that by sending name, address, age, and name of church. Names will be listed monthly on the Children's Page.

Dear Baptist Record:

I want to be a Pen Pal. My name is Brad Babb. I am 11 and go to Leesburg Baptist Church which is 7 miles north of Morton, MS. My address is Rt. 2, Box 168A, Morton, MS 39117. I love to hunt, ride horses, and anything to do with outdoors.

Brad Babb

Dear Baptist Record:

I read about your pen pal club. I would like to join it and have a pen pal. My name is Florance Burnett.

Address: Rt. 4, Box 138X, Richton, MS 39476

Age: 10

Church: Brewer Baptist Church
Florance

Dear Baptist Record:

I want to be a pen pal. My name is Amy Jordan. My address is Route 1, Box 644, Lucedale, MS 39452.

My church name is Wade Baptist Church. My hobby is riding horses and fishing. My age is 11.

Amy

Please add my name to your list of Pen Pals. I am 10 years old.

Kristy Lynn King

136 Kimball Rd.

Terry, MS 39170

Southwest Baptist Church,

Jackson, MS

Hobbies: Playing with my animals, swimming, and jumping on my trampoline.

Dear Baptist Record:

I want to be a Pen Pal. My name is Kristen White. My address is Rt. 2, Box 331, Foxworth, MS 39483. My age is 9. My church name is New Hope Baptist Church. My hobbies are swimming, skating, singing, and playing ping pong.

Sincerely,

Kristen

Dear Baptist Record:

I want to be a pen pal. My name is Kate Everett. My address is Lake Serene, Box 408, Hattiesburg, MS 39402. My age is 10. My church name is Calvary Baptist Church. My hobby is writing letters and swimming and having boy friends.

Sincerely,

Kate

Dear Baptist Record:

My name is Candace Marie Wheat. My address is Rt. 1, Box 139-A, Poplarville, Mississippi 39470. My hobbies are riding my bike and swimming. My church is Bethel Baptist Church. Please write me.

Yours truly,

Candace Wheat

Cities and countries, old and new

Here are two old cities and two modern cities in the left column, and two old countries and two modern cities in the right column. Match the cities to the countries of their location. All are in or near the Holy Land.

J oppa

1. Beirut

Ur

2. San'a

Lebanon

3. Mesopotamia

Yemen

4. Canaan

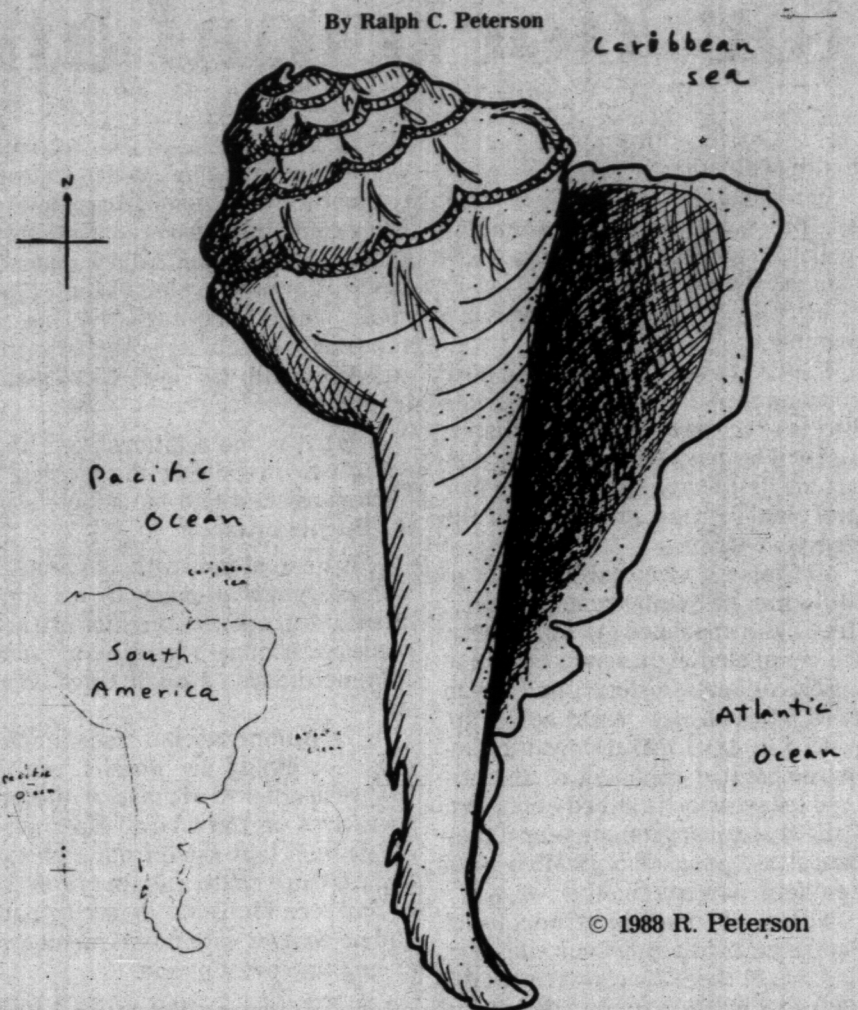
Answers:

2-A

1-U

3-L

4-Y



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Can you imagine that the map of South America looks like a seashell? Color the picture.

Ralph Peterson, creator of Geografun, may be addressed, at 1200 S. Washington St., 627 E, Alexandria, VA 22314.

Love has many faces

By Indy Whitten

It was June 17, 1988 — the last night of orientation for career missionaries before leaving the Missionary Learning Center at Rockville, Virginia, to go overseas. Missionaries, faculty and staff stood in the hallway by the map board as departing missionaries removed their pictures that had been placed by their countries seven weeks before.

Tears flowed freely, and broken words were spoken about how hard it was to leave the "family," built by weeks together.

Adults and children hugged and cried.

A few minutes later, little Joshua Taylor, age 3, sat alone at a table in the cafeteria. Charles Whitten, missionary-in-residence at the Learning Center, approached Joshua, thinking of the special games that he played with him.

"Uncle Charles," said Joshua, "Are you going to come to Germany to play with me?"

"I'd like to go," replied Charles, touched by the invitation.

Thinking that the situation was moving toward being "heavy," Charles thought he would turn to one

of their games. He made a little square box with his hands, by placing the index and the second finger across the same fingers on the other hand. Then he invited Joshua to feed the crow. Usually when Joshua's finger went into the box, the crow would suddenly "bite."

With love shining in his blue eyes, Joshua said, "Uncle Charles, don't let the crow bite . . . TONIGHT!"

"All right, was the reply. "Now let me feed your crow."

Very seriously Joshua said, "My crow won't bite you either!"

Even little boys know that kindness

helps when you have to say goodbye.

Indy Whitten is missionary-in-residence, Missionary Learning Center.



Lexie Church, Walthall County, recently celebrated Children's Day. The child in each Sunday School class with the highest attendance was recognized. Top left, from left to right, 1st row: Dennis Boyd, First Grade; Aaron Conerly and Amanda Hill, Preschool Two and Three Year Olds; Jennifer Conerly, Preschool Four and Five Year Olds; back row, Dena Dillon, Second and Third Grade; Dale Rayborn, Fourth and



Fifth Grade; Kyle Johnson, Youth I; and Joey Pogue, Youth II. In the evening service, the child with the highest attendance in Church Training Preschool Class, Children's Choir and Youth Choir were recognized. Right picture, left to right: Jennifer Conerly, Preschool; Brian Case, Children's Choir; Kyle Johnson, Youth Choir.



First Church, Newton, 1-2 grade GAs visited the Children's Village on May 15 and presented two gifts to the children. The gifts were bought with money raised by the GAs especially for this project. Pictured, left to right, are Shelly Lindsley, Katie Lof-tin, Courtney Scoggin, Huellin Nutt, Nikki Way, and Ashlee Douglas. GA's not pictured are Teri Baucum and Melissa Gressett. Leaders are Polly Lindsley and Midge Hedrick.

Conferences to offer training for newly-elected WMU leaders



Ralph and Joyce Davis

New and experienced WMU leaders may choose from the following dates and times for training at Camp Garaywa in August. Conferees may purchase new age-level manuals and WMU Year Books from the Baptist Book Store at Garaywa.



Day Sessions: August 8, 9, 10, 11 a.m.-2:30 p.m. (Lunch and insurance, \$4.25); Evening Sessions: August 8, 9 — 6:30-9:00 p.m. (A salad supper will be served from 5:30-6:30. For reservations, call the state WMU office at 968-3800 or return the form in alongside.) WMU Overnight: August 12-13. Friday, 4 p.m. registration — Saturday, 2:30. Cost: \$19 per person. Bring linens and towels. (Saturday schedule will be the same as that of day sessions and may be attended by those who cannot come for the Overnight. Lunch \$4.25.)

Special features this year will include a Resource Room where new WMU materials will be presented by Genevieve Walker, Clinton, retired Baptist Book Store personnel, and a Mission Background Time when retired missionaries from Ghana and Nigeria, Ralph and Joyce Davis, will give information about Nigeria, the foreign mission study emphasis for 1988. The Davises now live in Hattiesburg.

Conferences will also be offered for two new WMU officers in an expanded WMU: WMU Mission Study Director and WMU Mission Support Director. Special attention will also be given to the office of WMU secretary.

Baptist Women and Baptist Young Women conferees will have several mini-conference choices in the afternoon, besides morning base conferences pertaining to their elected positions.

Separate conferences will be provided for experienced and inexperienced leadership in both Acteens and Girls in Action age-levels. Mission Friends leaders will gain new insight into working with pre-schoolers.

WMU Overnight: An inspirational Friday evening session has been planned with Bible study being led by keynoter Monte Clendenning from Southwestern Seminary and 2nd, a missionary emphasis on Ghana by retired missionary, Joyce Davis. Saturday morning Mrs. Clendenning will lead a conference on motivation.

WMU Councils: "Get ready to launch WMU in your church for

1988-89. Enlist all officers and leaders of every age-level to come to Garaywa for training," says Ashley McCaleb, WMU consultant.

Conferences and their leaders will be: WMU directors, secretaries, enlistment/enlargement directors — Marjean Patterson, Clinton; WMU mission study directors — Margaret Ann Fortenberry, Ellisville; WMU mission support directors — Barbara Evans, Wiggins; WMU mission action directors — Rita Land, Louisville; Baptist Women president/directors/secretaries — Ashley McCaleb, Jackson; Mission study chairmen/group leaders — Jean Bond, Starkville; Mission support chairmen/group leaders — Wilda Fancher, Monticello; Mission Action chairmen/group leaders — Sandra Nash, Clinton; BYW officers/members — Monica Keathley, Brandon; experienced Acteens directors/leaders — Pam Keith, Clarksdale; inexperienced Acteens directors/leaders — Jan Cossitt, Clinton; experienced GA directors/leaders — Betty Pickering, Florence; inexperienced GA director/leaders — Trish Simmons, Clinton; Mission Friends director/leaders — Betty Roberts, Booneville.

"In spite of the cost of living, it's still popular."

— KATHLEEN NORRIS

"There is nothing stronger in the world than gentleness."

— HAN SUYIN



The new auditorium at First Church, Monticello, seats 481.

First, Monticello, will dedicate new facilities

New facilities totaling \$1.5 million in costs will be dedicated July 31 by First Church, Monticello.

The new auditorium seats 481 with 331 seats on the ground floor, 100 seats in the balcony, and 50 seats in the choir. There are new education facilities and office space in addition to a new music suite. The new fellowship hall accommodates 145 seated at tables or 170 in assembly.

Pastor James Fancher notes that during the construction period church members gave more to missions than ever in the history of the church. The Cooperative Program giving was raised to 14 percent; and the Lottie Moon Christmas Offering for foreign missions was \$12,500, the largest ever. Also the Annie Armstrong Easter Offering for home missions and the Margaret Lackey offering for state

missions were the largest ever.

The total cost of construction included landscaping, parking spaces, and furnishings. The church owed only \$20,000 at the completion of construction, he said.

The morning services on dedication day will begin at 10:30 with messages by Robert Wall, Tim Rayborn, and the pastor. Music will be presented by the church choir, by Rob Robbins, and by Charlotte Ready.

There will be an afternoon service beginning at 1:15 with messages by former pastors James Harrell and John McDonald. Former ministers of music will present special music. They are Tommy Blakeney, Cecil Harper, Steve Huey, and Johnny Russell.

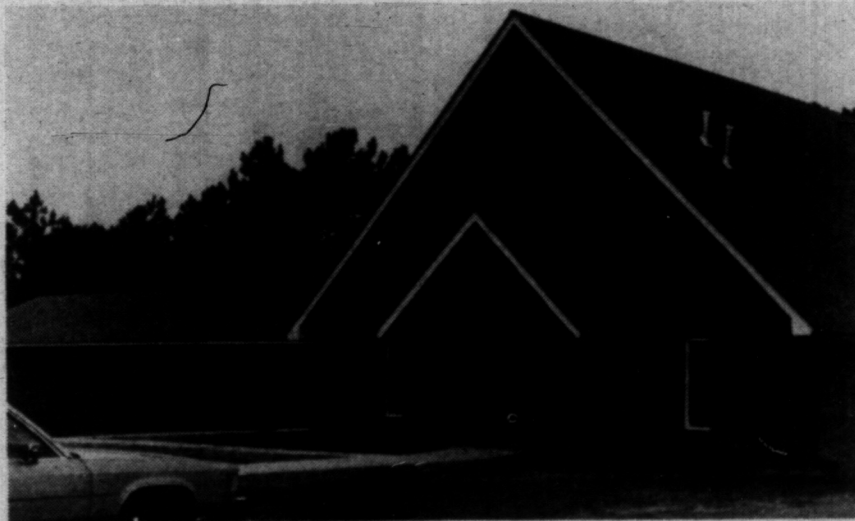
Brantley Pace was general chairman of the building program.

Fire didn't stop Pocahontas

Pocahontas Church, Dolton Haggan, pastor, will hold a dedication service and open house on Sunday, Aug. 7, at 2:30 p.m., for its new \$200,000 sanctuary and education building.

Members did a lot of the work themselves to replace the building that burned on September 10, 1987. The Disaster Relief Fund of the Mississippi Baptist Convention Board gave the congregation a contribution, as did many individual churches, reported the pastor's wife, Martha Haggan.

From October, 1987, through June, 1988, the church held services at Stringer Funeral Home in Clinton.



Derrick Milner, seated, member of Pocahontas Church, and Dolton Haggan, pastor, lay tile on floor of the fellowship hall.



Left to right, Martha Haggan, pastor's wife, Beth Dennis, Gladys Rees, Nancy McGraw, and Dalton Dennis take a break from cleaning up.



Karl McGraw, on tractor, and Joe Rees, in hole, with shovel, put in sewer line.

Foreign Mission Board names 63 journeymen for 37 nations

RICHMOND, Va. — Sixty-three young men and women were commissioned as Southern Baptist journeymen July 11 at Derbyshire Baptist Church in Richmond, Va. The two from Mississippi are Janet Houston, Starkville, who will go to Ethiopia and Joy Smith of Wesson, who will serve in Peru.

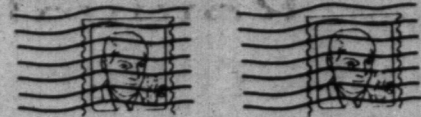
They will work in 37 countries for the next two years, helping Southern Baptist career missionaries by working as bookkeepers, teachers, music/youth workers, secretaries, community center workers, agriculturists, coaches, nurses and media specialists.

The journeyman candidates, all college graduates under age 27, have completed five weeks of training at the Missionary Learning Center in Rockville, Va.

They will travel overseas in a few weeks.



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Convention coverage

Editor:

As a pastor in Mississippi I usually have been extremely proud of the Baptist Record. Until recently the coverage of the controversy within the Southern Baptist Convention had been fair and objective. However, in recent months it has become increasingly biased. The recent edition reporting the convention in San Antonio intensified my disappointment. The current controversy has generated definite opinions and intense passion. These largely shape our perception of events. Nonetheless, if our convention is to escape total demolition, we must be wise in our implications as well as accurate in our facts. The Record's coverage of both the pastor's conference and the convention was inflammatory and misleading. Why was Criswell's fiery indictment labeled the highlight of the pastors' conference? Why did half of the article concern his sermon, but 13 other sermons received a few lines at most. Why did the editor emphasize Rogers' comments about "liberals," but ignore the bulk of his address? Why was Joel Gregory's convention sermon, perhaps the most significant message delivered, not included in the Record's report? The editor's interpretation of Resolution No. 5 was inaccurate and prejudicial. The resolution does not make a pastor "priest" for his church. Nor does it in any way deny the believer's ability to search the scriptures for himself, or his right to communicate directly with God. Why not print the resolution in its entirety and allow Mississippi Baptists to evaluate its contents for themselves? If the Baptist Record is to retain the confidence of all its readers, it should at minimum be equitable to their viewpoint.

E. Lebron Matthews, pastor
First Church, Mt. Olive

The BAPTIST RECORD appreciates criticism, actually welcomes it when it is constructive; and so we appreciate your letter. I believe we will have to point out, however, that the coverage of the Southern Baptist Convention was accurate and impartial. What was written was what happened. We couldn't attend all of the Pastors' Conference because of several other meetings going on at the same time. Therefore we had to take the report developed by the press room. I feel that it was accurate. It simply quoted speakers. Because of lack of space, we couldn't get stories in on Rogers' and Gregory's sermons until the next issue.

I surely hope that you are correct in your assessment of Resolution No. 5. Of course, the relationship of the pastor and the local church is a matter to be determined by the pastor and the local church anyway. The resolution carries no authority at that point. The fear comes in the recollection from past times when resolutions have been declared to be the voice of the convention as if the convention were the entirety of Southern Baptists.

Column for youth

Editor:

My family and I are relatively new to the community, and our first Baptist Record has recently arrived. Upon reading it, I was both perplexed and dismayed to discover that it did not contain a portion set aside for youth (ages 12-17). I believe a column devoted to the needs and concerns of this age group would increase overall household readership. I also believe that this proposition should be taken under consideration. Thank you for your time.

Cathy Downey
Brandon

Your letter gives us opportunity to call attention to Powerline, the column for youths that is prepared by the Southern Baptist Radio and Television Commission. This column ordinarily runs each week, but we skipped an issue the week of July 4 and were not able to get the column in our issue of July 14 because of a heavy load of material relating to the June Southern Baptist Convention. It will be there in succeeding weeks. Thank you for your interest. — Editor.

Ministers' placement

Editor:

I am sure most all pastors in the Southern Baptist Convention have recently received a folder entitled GRAPEVINE, ministers placement service. It is supposed to be a denominational organization designed to help churchless pastors and pastors without churches get together. On the surface it looks like a wonderful idea. I hope no pastor or church fails to recognize it for what it really is. It is an effort to fill as many pulpits as possible with fundamentalist preachers. It is just one more effort to tighten their grip on our convention.

Last year T. C. Pinckney tried this in Virginia. His home church refused to send him as a messenger to the convention this year. Yet the powers that be in our convention elected him to the Executive Committee of the Southern Baptist Convention. This is just another example of the kind of people who are now in charge of our convention.

Ryburn T. Stancil
Brookhaven

I have found only one incident of material being received in Mississippi from the Grapevine folks, and that was in the office of the director of Church-Minister Relations. The present director is Louis Smith, but the material was addressed to previous director Clifton Perkins. It is a fact that T. C. Pinckney sought to do about the same thing in Virginia last year, and the Virginia convention took official action to seek to discourage such activities without mentioning Pinckney by name. The Grapevine material, however, was mailed from Ann Arbor, Mich.; and the man who signed it is now known in Michigan as a fundamentalist. In fact, my source says that quite the opposite is true.

Pinckney, by the way, was chairman of the SBC committee on nominations for 1987 and was denied

messenger status by his church for the Southern Baptist Convention this year. He was elected, however, as a member of the SBC Executive Committee this year.

While I don't know anything about the Grapevine efforts, I do know that the Mississippi Baptist Convention Board has a fine program of getting churches and pastors together. It is handled by the Church-Minister Relations Department. This department, however, makes no distinction between "moderate" and "conservative" ministers. — Editor

People need the Lord

Editor:

Whatever happened to the grand old American saying, "Women and children first?" Stories and pictures of child and woman abuse worldwide fill our leading magazines and papers. As these tales of horror positively dehydrate our blood, it is boiling so, Holy Scripture reminds with some 3,000 references to children and women that the LORD God of Hosts, Our Heavenly Father, loves them, yearns for them more deeply than

human thought, word, deed, or feeling could ever grasp.

We cannot continue to sit on our hands. We must lift them in prayer, beseeching the Almighty to rescue his darlings and our future while we remember that there are two sides to the Golden Rule: "Do unto others as you would have them do unto you." His retribution will be swift, just, and unending if we continue to shrug our shoulders, turn our backs, and close our eyes to this worldwide disgrace and crime against the helpless. We

(Continued on page 9)

Toward the High Calling

This fall, Samford University takes an innovative approach to ministerial education in Baptist life. In offering its Master of Divinity degree, the Samford Divinity School will focus on:

■ Academic Excellence.

Today's churches need disciplined, informed leaders. Samford will demand thorough preparation in the biblical, historical and theological aspects of the faith.

■ Pastoral Competence.

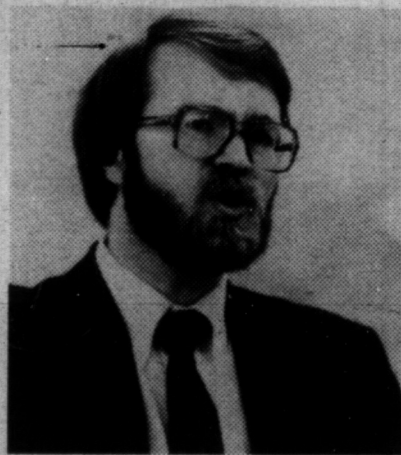
The emphasis is on the local church and its needs — preaching, pastoral care, evangelism, worship, church growth. Birmingham has 700-plus congregations where students can learn ministry under experienced supervisors. Students will also gain insights from the university's other professional schools: law, business, music, education, nursing, pharmacy.

■ Spiritual Formation.

Students will be led to develop their personal commitment to the Scriptures, the life of prayer, and the work of the Holy Spirit in their lives.



The Samford School of Divinity will occupy modern classroom facilities in the Reid Chapel complex on the university's Birmingham campus. Included are new language, computer, and videotape laboratories for developing pastoral and missionary skills.



Dr. Timothy George, Harvard-trained church historian with a variety of pastoral experience, became the first dean of the Samford Divinity School on June 1.

■ Missionary Vision.

Samford, with more "missionary kids" than any other college or university, plus overseas study programs in Europe, Asia and Latin America, is ready to help expand the vision of divinity students for God's world and its need for the Gospel.

■ Evangelical Identity.

The Samford Divinity School is guided by the Baptist Faith and Message, welcomes students from all denominations, and seeks to be a meeting place for Baptists and the wider world of evangelical thought and life.

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Revival dates

Lawn Haven, Highway 84 East, Laurel: July 31-Aug. 5; Sunday services, 10:30 a.m. and 7 p.m.; weekday services, 7 each evening; Alan Woodward, pastor, First, Ellisville, evangelist; Mark Brogan, music; Evon Ingram, pastor.

Berwick, (Mississippi): July 31-Aug. 3; Sunday services, Sunday School, 10 a.m., 11, worship, followed by dinner in fellowship building; all night services begin; at 7 p.m.; Nathan Cothen, evangelist, pastor of Thompson (Mississippi), Smithdale; Jon Daniels, music evangelist, minister of music and youth, First, Avondale, La.; Mrs. Elna Wallace, pianist, of Centerville; David Leavell, student of the New Orleans Seminary, pastor.

Fellowship (Simpson): July 31-Aug. 4; 7 nightly; lunch in fellowship hall; Vance Dyess, guest speaker; Tonya Madison, music; R. C. Rice, pastor.

Wheeler Grove, (Alcorn): July 31-Aug. 3; Bill Stafford, Chattanooga, Tenn., evangelist; services, each night at 7; Kara Blackard, pastor.

Carmel, Monticello: July 31-Aug. 5; Sunday services; 11 a.m. and 7 p.m.; Mon.-Fri., 10:30 a.m. and 7:30 p.m.; Donnie Guy, vocational evangelist, Biloxi, evangelist; Paul Padgett, minister of music, First, Magee, music; Sammy J. McDonald, pastor.

First, Polkville: July 31-Aug. 5; homecoming, July 31, Sunday morning service followed by dinner on the grounds; first worship service in renovated auditorium; Huey Moak, pastor, Foster Road, Baton Rouge, La., evangelist; Harold Smith, minister of music, Bethel Church, Drew, music; weekday services, 10 a.m. and 7:30 p.m.; Paul Wilson, pastor.

Gaston, Booneville: July 31-Aug. 5; Sunday, 10:30; Mon.-Fri., 11:30; Sun.-Fri., 7 p.m.; W. Rex Yancey, pastor, First, Quitman, evangelist; Wayne Baggett, minister of music, First, Quitman, music; Chuck Hampton, pastor; Eddie Wilhite, minister of music.

First Church Runnelstown, Hattiesburg: Aug. 1-7; Fred Fudge, Mineral Wells, W. Va., guest evangelist; W. C. Rainey, Petal, in charge of music; services, Mon., 7 p.m., Tues.-Fri., 10:30 a.m. and 7 p.m., Sat., 7 p.m.; Sunday services, 11 a.m. and 7 p.m.; lunch in fellowship hall following morning service; Henry Freeman, pastor.

Calvary, Columbus: July 31-Aug. 5; services, noon and 7 p.m.; Bob Grey, minister of music, First, West Point, music; Ronnie Mitchell, pastor, Hardy, Grenada, evangelist; Roy D. Hawkins, pastor.

Shiloh, (Carroll): Aug. 7-12; Sunday services including homecoming activities, 11 a.m. and 6 p.m.; weeknight services, 7:30 p.m.; Vann Windom, pastor, Highland, Crystal Springs, evangelist; Doug Warren, pastor, music; Sandy Shirley, Vaiden, guest pianist.

Mt. Zion (Leake): July 31-Aug. 5; C. C. (Slim) Burns, evangelist; Sun., 11 a.m. and 7 p.m.; Mon.-Fri., 10:45 a.m. and 7:30; homecoming, Aug. 6, business meeting, 2 p.m.; Aug. 7, memorial service, 10:30 a.m., lunch in fellowship hall; M. E. Sharpe, guest speaker; Paul Jordan, pastor.

First, Clara: July 31-Aug. 5; regular services, Sunday; services during the week, 7:30 p.m.; Billy Murphy, pastor, Wildwood, Laurel, preaching; N. L. Shoemaker, Jr., music director, First, Clara, music; Mitchell Smith, pastor.

McAdams, McAdams: July 31-Aug. 5; Sunday, services, 11 a.m. and 7 p.m.; weekly services, 10:30 a.m. and 7 p.m., Mon.-Fri. with prayer meeting following each morning service; Ronald G. Kirkland, First, Batesville, evangelist; Jewel Greer, Russell Church, Meridian, former music director of Parkway, music.

Chapel Hill, Utica: July 31-Aug. 3; homecoming on Sunday; John Ed Snell, pastor, Utica Church, evangelist; Joe McGraw, music evangelist; services 7:30 p.m.; Charles Gamel, pastor.

Mississippi Baptist activities

- Aug. 1-5 Super Summer; Mississippi College.
- Aug. 5 Youth Night; Coliseum, Jackson; 7-9 p.m. (MBCB)
- Aug. 5-6 Marriage Enrichment Retreat; Lake Tiak-O'Khata, Louisville/Best Western North, Jackson (Fam. Min.-CT)

Homecomings

West Jackson, Jackson: July 31; visiting speaker, 11 a.m., former pastor, Don Wainwright; leading music, former music director, Rick Van Egmond; covered dish lunch in Activities Center; afternoon service of testimonials and special music.

People need . . .

(Continued from page 8)
need child care and mother care and, in more and more cases, father care. The key word is CARE, which can be spelled P-R-A-Y-E-R.

Mrs. William T. Myers, Sr.
Hattiesburg

First, Ridgeland: Aug. 7; speaker, Mike Howell; 11 a.m.; covered dish meal after service; singing, 2 p.m.; no night service; Ed Griffin, pastor.

Antioch, Leakesville: July 31; Sunday School, 10 a.m.; worship, 11 a.m.; lunch served at noon; afternoon service; William Clawson, guest speaker; Mike Meriwether, pastor.

Providence, (Attala): July 31; all tithes and offerings will go into building fund; services, 11 a.m.; Walter Hines, pastor, preaching; lunch served at noon.

International wedding is coming up in August

A wedding this August in Texas will feature a bride who has lived in Costa Rica, Ecuador, Nicaragua, Honduras, and Spain; a groom who has lived in Brazil, Mexico, and Liberia; groom's parents who now live in Mexico; bride's parents who live in Honduras; and the parson, who lives in Guatemala.

It is the wedding of Rhonda Stamps, daughter of Mississippi missionaries

to Honduras, Stanley and Glenna Stamps; and Lawrence Cole, whose parents are foreign missionaries to Mexico. Rhonda's brother Keith will officiate. He's a foreign missionary to Guatemala. Rhonda and Keith are both students at Southwestern Seminary.

Stanley and Glenna will attend the wedding and help sort out passports.

Summer grads: one from state

Donald Wideman, executive director, Missouri Baptist Convention, addressed Southwestern Seminary summer graduates July 15.

Of the 151 graduates, one was from Mississippi. Rebecca Ruth Lowrey of Blue Mountain received the master of arts degree in religious education. Her home church is Lowrey Memorial, Blue Mountain.

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Just for the Record



Temple Church, Hattiesburg, recently recognized its Girls in Action for their participation and accomplishments in Mission Adventures during a GA recognition service held May 25. "Come Walk with Me"

was their journey through the past 100 years of WMU. Harry L. Lucenay is pastor and Mrs. Nava Lou Stiglets is WMU director.



Magees Creek dedication program participants include bottom row: Paula Ginn, Karen Bennett, Elaine Martin, Debbie Myers; middle row: Bobby Stovall, William Anthony, Lonnie Beale, George Lee; top row: Bartis Harper, Greg Johnston, John Purvis.

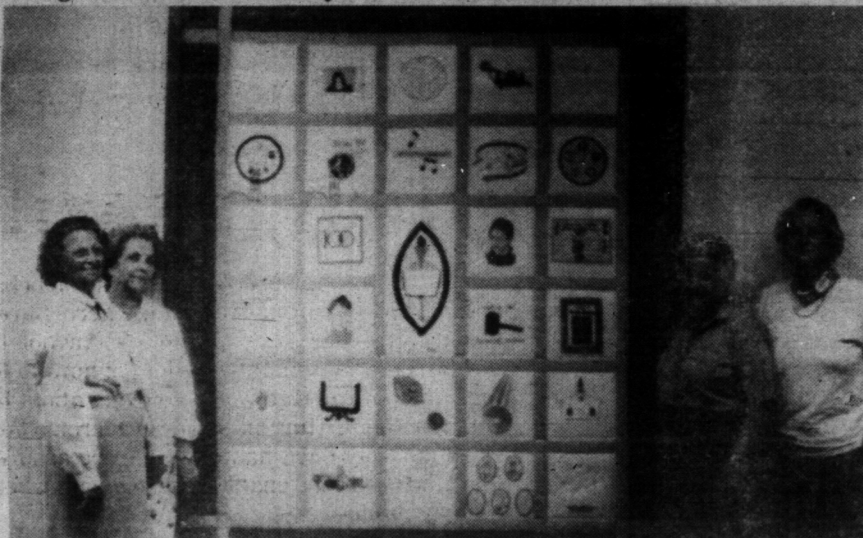
Magees Creek dedicates sanctuary

Magees Creek Church, Walthall County, dedicated a new sanctuary on July 10 at 2:30 p.m. Guest speakers were Bartis Harper, Lonnie Belle, Greg Johnston, and George Lee.

Special music was presented by Elaine Martin, Karen Bennett, Debbie Myers, Linda Holmes, Paula Ginn,

and William Anthony. Others on program were Bennie Holmes, Herlin Anthony, Bobby Stovall, Sandy Sartin, and John Purvis, pastor.

Ground was broken for the building in January of this year. First services were held in it May 8.



A WMU Centennial quilt was made by the WMU members of Clarksdale Church, Clarksdale. Left to right, shown with the framed quilt, are Mrs. Trillie Hill, quilting co-chairman; Mrs. Nina Campbell, quilting chairman; Mrs. Mary Pinson Kinnery, quilt chairman; Mrs. Mary R. Sullivan, WMU president. Not shown: Mrs. Maire Rollins, centennial chairman.



East Corinth Church (Alcorn) celebrated the WMU Centennial on May 15, 1988, with "Old Fashioned Day." Pictured at left is Mildred Petty, WMU director, at right is Shirley Voyles, dressed in old-fashioned clothing. Ralph Culp is pastor.

First Church, Polkville, observed "Miracle Day" on June 26, and the largest single offering in the history of the church was given toward the renovation of the auditorium. The completion of the auditorium is scheduled in time for homecoming day and the beginning of revival services July 31. Paul Wilson is pastor.



New national alumni officers for New Orleans Seminary are, from left, Bill Baker, treasurer, pastor, First Church, Clinton, Miss.; Lonnie Shull, president, Greer, S.C.; Jim Henry, president-elect, Orlando, Fla.; and Allen Welborn (not pictured), secretary, Welcome, N.C.

Front Page Music, a Christian Music production company located in Fayette, Mo., has announced that Christel Barnes and Melanie Evans, members of Raymond Road Church, Jackson, have been selected as participants in the 1988 annual "On The Road" summer tour. Christel and Melanie were chosen from a number of candidates, age 15-24, across the country. They will be traveling to Central Methodist College on Aug. 1 to begin one week of preparation and rehearsal with the 11 other participants.

The group will be under the direction of Pam Kawakami of Front Page Music. The concert tour will take them across Missouri, performing at churches and camps. Christel and Melanie will also be making a recording of the musical program at the close of the tour. Christel is daughter of Charles and Barbara Barnes, and

Melanie is daughter of Ken and Sue Evans.

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ACTS

SATELLITE NETWORK, INC.

Effective June 5, 1988

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5:00	Great Churches of America (I)	Great Churches of America (II)	Great Churches of America (III)	Great Churches of America (IV)	Great Churches of America (V)	Great Churches of America (VI)	Great Churches of America (VII)
6:00	Great Churches of America (I)	Great Churches of America (II)	Great Churches of America (III)	Great Churches of America (IV)	Great Churches of America (V)	Great Churches of America (VI)	Great Churches of America (VII)
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Meeting God calls for recognition of who God is

By Robert Earl Shirley
Exodus 19-20

Today we begin a new unit of study that will consider Moses' leadership of the Hebrew people to, but not into, the Promised Land. Our first lesson, "Meeting God," teaches that meeting God calls for a proper recognition of who God is, a willingness to live as he demands, and an acceptance of Christ as our mediator.



Shirley

When Moses showed reluctance to accept the task of leading the people of Israel out of bondage, God promised that one sign that he would have that God had sent him would be that he would ultimately worship Jehovah at Mount Sinai. Consequently, as soon as the people were camped at its base, Moses went up the mountain to be with God. There, after reminding him how he had freed Israel from the Egyptians, God gave instructions for the establishment of the covenant between himself and his people.

UNIFORM

A covenant is an agreement in which both sides involved agreed to certain stipulations. In our Bible we have the Old Covenant (Testament) and the New Covenant (Testament) between God and man. The promises of God in both cases are given before the demands. If Israel would obey his voice and keep his covenant, they would be a special or peculiar treasure unto him above all the people of the earth. They were to be servants as a kingdom of priests and a holy or consecrated nation set aside for the worship of Jehovah.

The flippant answer of the people that they would do all that Jehovah had spoken indicated that they were not really ready to fulfill the conditions of the covenant. Thus, God commanded Moses to have them come to the foot of the mountain. The holiness of God was impressed upon the people by the preparations that they were to make to come near to his presence. They were to be sanctified or "set aside" for God and their clothing was to be washed clean as an evidence of their purity.

The mountain of God's presence was to be recognized as holy and only Moses and Aaron were allowed to set foot upon it. Anyone who disregarded the boundaries set around the base and went beyond it was to be put to death. By all of this, they would know that Jehovah is an all-powerful, all-knowing, holy God who cannot be taken lightly or half-heartedly but must be seen at all times as truly God with reverence given to his name.

When the preparations had been made according to divine instructions, God revealed himself in the thunder and lightning, an earthquake, and the blast of a trumpet. Thereupon, he spoke that which we know today as the Ten Commandments. So awesome was the setting and the proclamation of the message that the people fell back and, trembling with fear, expressed a desire that in the future Moses act as their mediator and speak to them instead of having God himself do so.

It is that same awesome God of majesty and might that we worship today. Unfortunately, all too many see him in a frivolous light and take his will and commandments as mere suggestions that can be obeyed or ignored according

to one's own pleasure. It is such an attitude as this along with other personal sins that separates us from God and necessitates that we have a mediator to act in our stead. Do not overlook the fact that God took the initiative in the establishment of the Mosaic covenant. The laws of the Decalogue assure that there will be unbroken fellowship between Jehovah and his people and that his people will live in peace one with another. It is a covenant based on love.

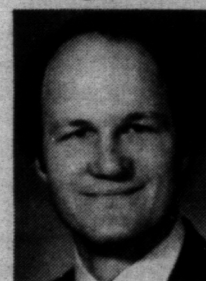
Present day Christians are a part of a new covenant — a covenant of grace, in which God promises to save eternally those who surrender their lives to Jesus Christ and accept his atoning sacrifice for their sins. Furthermore, he promises to be with us every moment of every day as we live with him and serve him in this life. Christ as our mediator reveals the reality, the nature, and the will of God to each of us and reconciles to the Father by his death on the cross. We, in turn, accept the forgiveness that he so freely offers and live the life that is his will for a Christian.

Robert Shirley is pastor emeritus, Parkway, Tupelo.

God can work through anyone to accomplish his will

By Steve Odom
Ezra 1:1-4; 3:2, 11

"Attention. Draw swords. Ezra 3:2." Have you found it yet? We probably do not often practice finding the Old Testament book of Ezra at



Odom

Sword Drill speed. It is likely not at the top of our list of favorite devotional readings either. But in ten brief chapters, the book of Ezra tells the unforgettable story of how God works in and through people and circumstances to accomplish his will. Maybe by the end of this lesson overview, the book of Ezra will so rivet our attention to God's work in this world that this somewhat obscure book will become a working part of our own personal canon of scripture.

Ezra tells the story of the return to Judah of those who had been exiled to Babylonia for some 50 years. Recall that Nebuchadnezzar, king of Babylonia, had conquered Judah and systematically deported some 4,600 Jews to

Babylonia between the years 598 and 582 B.C. The death of Nebuchadnezzar in 561 began the decline of the Babylonian empire until in 539 it was defeated by Cyrus, king of Persia.

Throughout its history, Judah had been a pawn in the hands of the Egyptian, Assyrian, and Babylonian governments. The usual practice of conquering rulers was to deport a significant population of a conquered nation to other countries in order to eliminate the possibility of any future uprisings. Cyrus, however, issued an edict in 538 which called for the release of the Jews in exile to return to Judah and rebuild the temple in Jerusalem.

We should always be open to God's work in our lives through all people in all circumstances. Cyrus was not a follower of the God of the Jews, but Ezra perceived him as one who fulfilled the word of the Lord (1:1). What Cyrus did in releasing the exiles to return to their homeland was seen as the work of God through Cyrus. Cyrus even declared that God had appointed him to rebuild the temple in Jerusalem (1:2).

After fifty years away from home and hope

LIFE AND WORK

beyond hope that someone would lead the Jews back to Judah, imagine how many of them must have accepted their plight and resigned themselves to staying in Babylonia. There is a two-fold lesson here with regard to the timing of events in our lives. So often, timing is beyond our control. Who can predict when disaster or disappointment may come tumbling in on us? It takes much wisdom and patience to know what to do in such situations. Jeremiah told the exiles to settle down and, with the help of God, make where ever they were home. When control is out of our hands, we can trust God to help us live in our present circumstances, not in spite of them.

A second part of this two-fold lesson is that God never stops working on our behalf, even when we give up on him. Fifty years is long enough for any of us to forget that there ever was a homeland. But God will not forget. Even if he has to enlist the aid of someone who only partially sees the total picture, God is tireless-

ly working through people and events on behalf of his children. Make no mistake here. Surely God never exploits or manipulates anyone for any purpose. Within the freedom of human beings and nature, God works to bring about his will. Whether we find ourselves in a foreign land or on our way back home, we can be assured that God is with us enabling us to bloom where we are planted.

The result of our openness to God's working through a multitude of channels is a spirit of cooperation and praise. Cyrus called on everyone returning to Judah to take part in the common task of rebuilding the temple (1:3-4). If we understand that God is carefully accomplishing his will through all people and circumstances, we will be co-operators at all times with God, times of adversity and times of prosperity. If God is sovereign, then all time is God's time. And what better motivation for praise than the realization that God's goodness and lovingkindness is upon us forever (3:11).

Steve Odom is pastor, University Church, Hattiesburg.

Jesus declares himself as king; he enters Jerusalem

By Frank H. Thomas, Jr.
Matthew 21:1-22

This portion of the Gospel according to Matthew brings us to the beginning of the climactic events in the life of Jesus. These events begin



Thomas

with the so-called triumphal entry into Jerusalem. The scripture tells us that he drew nigh unto Jerusalem, which was the climactic point in his journey, and came into a little village called Bethphage. The meaning of this name is not hard to discern. It means literally the house of the figs or the house of the little figs. This is symbolic for the event which was about to take place. The Mount of Olives was another familiar location where Jesus frequently went to commune with God.

The village over against you as mentioned in verse 2 was probably Bethany. Scholars of the New Testament have suggested that Lazarus, friend of Jesus, may have worked out beforehand the arrangements for the animal for Jesus to ride. There is also the very real possibility of Jesus' own supernatural knowledge of that which was going to take place without prior arrangement with anyone. At any

rate, Jesus had need of the donkey and sent his disciples to get it. Matthew is careful to remind his readers that this action by Jesus came as a fulfillment of the prophecy in Zechariah 9:9. This is to give a witness to skeptical readers that Jesus was the Son of God and that his actions did fulfill that which was foretold in the Old Testament.

The reference to Jesus as a king is ironic. The Jewish people were expecting a deliverer king in the military mold. The king referred to in Zechariah was a lowly king riding not upon a proud steed but upon a lowly donkey. The daughter of Zion is a reference to Jerusalem. The phrase "upon an ass and a colt, the foal of an ass," may be an indication that there were two animals or maybe another example of Hebrew parallelism. That is, this may have been a way of referring to the same animal twice.

The entry of Jesus into Jerusalem on the lowly animal was a symbol of his kingship and his lordship. It was lowly and humble according to earthly standards; it was the fulfillment of scripture as Matthew points out; but most of all it was in obedience to the command of the Lord himself. Jesus had faced the messianic temptations in the wilderness and had rejected temptations to be an earthly messiah. He was perfectly obedient to the will of God and rode

into Jerusalem to be the Lord's Messiah.

The people spread their garments and branches in the way as a sign of honor and praise to an approaching king. Their words of praise and honor were intended for one kind of deliverer when in actuality they unintentionally welcomed Jesus as another kind of messiah.

After Jesus entered Jerusalem, he performed the act of the cleansing of the temple. The symbolism of this act of Jesus was a judgment upon the empty and corrupted religion of the Jews. It was not a judgment upon the temple itself but upon that which took place within the temple. In another place, Jesus referred to the old religion of the Jews as old wine skins which would be burst by the new wine or an old garment upon which a new patch would not fit. The religion of the Jews had been corrupted by buying and selling and general ignoring of the true reason why people came there — to pray and worship.

The third part of this passage brings us back to the name Bethphage as Jesus found himself hungry one morning. Seeing a fig tree on the way, he went up to it and saw that it had leaves, but no figs. We are told that a fig tree which has leaves will also have young figs or perhaps figs which are ready to be picked and eaten. That this tree bore no fruit was reason for it to be destroyed as being useless. Jesus cursed the

BIBLE BOOK

tree and it withered away.

Some suggest that this is an uncharacteristic act of Jesus, but the severity of the act may in fact be yet another judgment upon the fruitless, old religion of the Jews of that day. In other places in the New Testament, Jesus instructed his disciples that they his followers were to bear fruit for him. God intended for Israel to bear fruit according to his desires. So we the people of God today are to bear fruit for him. If we do not, then he will set us aside and find a people who will in fact bear fruit for him.

How does one bear fruit for the Lord? By going to him in faith and in trust and asking for those things which are needed. Jesus put it this way, "If you have faith and do not doubt, you will do not only the thing of the fig tree — that is, bear fruit — but also if you should say to this mountain, be moved and be cast into the sea, it will be done." The way for the people of God to bear fruit is to have faith and trust in his power to work through us to bear fruit. Is that not the desired result of Bible study and Christian discipleship?

Frank H. Thomas Jr. is pastor, Alta Woods, Jackson.

capsules

Jerusalem church begins rebuilding

JERUSALEM (BP) — The first shovels of earth were turned June 18 to celebrate a long-awaited building permit for Narkis Street Baptist Church in Jerusalem.

In a simple ceremony, the congregation signaled the start of construction of a new auditorium replacing a 50-year-old building destroyed by arson in October 1982. The church waited five and one-half years for permission to rebuild from the Jerusalem municipality and an Israeli planning committee.

"Whoever lit the match in that early morning hour started us on a journey, a spiritual pilgrimage," Southern Baptist representative Pat Hoaldrige and pastor of the church told 350 people gathered on Baptist property in Israel's capital city.

The church has two-thirds of the funds needed, he estimated. However, original cost estimates of the plan submitted to the Jerusalem municipality several years ago will have to be updated realistically, he said.

Men's Fellowship hires Salley

MEMPHIS, Tenn. (BP) — The general council of the National Fellowship of Baptist Men has called Bob Salley of Pleasant Hill, La., as its new director.

Salley, and his wife, Jan, have been full-time gospel entertainers since 1983.

In 1976, Salley founded World Hunger Relief Inc., a non-profit corporation that raised money for the Southern Baptist Foreign Mission Board's hunger relief efforts from 1976 to 1979. In addition, the organization established programs of backyard food production for Third World countries.

Until 1984, the Salleys donated money received from their gospel concerts to World Hunger Relief Inc.

Louisiana College gets \$1 million

PINEVILLE, La. (BP) — Louisiana College has received the largest gift in the Baptist school's 82-year history.

Norman and Lorraine Martin of Pineville, La., are donating \$1 million to the Pledge to Excellence Campaign for the Pineville college.

Martin, a businessman, is chairman of the Alexandria/Pineville division of the drive to raise \$11 million for endowment and capital needs.

The gift will be used to improve fine arts facilities at the school, which is affiliated with the Louisiana Baptist Convention.

House passes bill on gambling ads

WASHINGTON (BP) — The U.S. House of Representatives has passed a bill that would allow broadcast and mail advertising of private gambling operations.

Current federal law allows only government-run gambling operations, such as state lotteries, to advertise on

radio and television and through the mail. Private enterprises, such as church-sponsored bingo games, may not advertise.

The legislation, known as the Lottery Advertising Clarification Act, includes a provision that would give states 18 months to enact their own restrictions against such advertising.

The Southern Baptist Christian Life Commission, which has opposed the bill since it was introduced almost two years ago, mounted a lobbying effort to defeat its passage.

The bill must be approved by the Senate and signed by the president before becoming law.

Vote maintains postal levels

WASHINGTON (BP) — The U.S. Senate and House of Representatives have voted to maintain current postal rate levels for non-profit mailers through September 1989.

Both versions of the Treasury-Postal Service appropriations bill contain \$436.4 million for revenue foregone — which subsidizes reduced postal rates for non-profit publications, including Baptist state newspapers and some church newsletters.

Law counters religious vandalism

WASHINGTON (BP) — A new law makes damage of religious property or interference with a person's free exercise of religion a federal crime.

The measure — recently approved by Congress and signed into law by President Reagan — amends the U.S. Code so that people who engage in interstate activity to damage any religious property because of its religious character or obstruct, by force or threat of force, any person's free exercise of religion are subject to federal fines and prison sentences.

Southeastern elects two officers

WAKE FOREST, N.C. (BP) — Trustees of Southeastern Seminary here have elected G. Paul Fletcher and George E. Worrell as vice presidents for internal affairs and external affairs, respectively, effective July 1.

Fletcher, assistant to the president for business affairs at the seminary since 1980, will be responsible for internal affairs, including financial, information, plant and student services.

Worrell, director of evangelism for the Missouri Baptist Convention in Jefferson City, will be responsible for financial development, alumni affairs, admissions and public relations.

Leader protests

JOHANNESBURG, South Africa (EP) — Frank Chikane, a top South African church leader, called for international trade sanctions to protest apartheid. His public message openly defied government controls on expression of dissenting views.



Arlington Heights celebrates 25th year

Arlington Heights Church, Pascagoula, held a 25th anniversary/homecoming/revival June 22-26 celebrating 25 years as a church. Leading the revival services were former pastors, ministers of music, other staff members, and interim staff members. A large number of former members returned for the celebration. Pictured are charter members who were present. (Front row) Mr. and Mrs. Willie Sims (Earlene); (second row) Mr. and Mrs. Jesse Harwell (Earlene) and Mr. and Mrs. Earl Overby (Sue). Pastor of Arlington Heights is Ben Carlisle.

Devotional

Keeping the securities of our faith

By Frank Bishop

I Timothy 6:20 presents a clear challenge to disciples everywhere to keep in trust all that has been committed to them. James Moffatt translates this text to read, "Keep the securities of the faith intact."

One can hardly read such a text without asking, "What are the securities of our faith?" When we think of securities we think of things that can and should be locked up.

Bishop

Based on events of recent days it seems that some religious leaders feel that securities of the faith must include a large bank account and a life style of power and control. Somehow this idea does not ring true with Apostle Paul. Such things as joy, peace, love, patience, and faith itself are more characteristic of real security than power and wealth.

Securities of our faith are kept "intact" best by seeking to give them away. If we try to hold on to them, we discover that they are lost.

Frank Bishop is pastor North Winona Church, Winona.

Relief needs mount; money gone

By Marty Croll

RICHMOND, Va. (BP) — Dire overseas human need not related to hunger continues to mount, but the Southern Baptist Foreign Mission Board has practically no money left to help.

The "general relief" fund earmarked by Southern Baptists for human needs not related to hunger has dwindled to a balance of less than \$50,000. At the \$100,000 mark, the board stops releasing money except for the most urgent circumstances.

During the past six months, the board has turned down more than two dozen requests for general relief funds, said John R. Cheyne, director of the board's human needs department.

The board uses money for needs unrelated to hunger only if Southern Baptists designate it for such. On average, about 5 percent of the money received for human needs is designated for general relief. Last year that income amounted to about \$367,500. Much of it paid for clothing and temporary shelter in response to extensive flooding in Bangladesh and Brazil.

Cheyne said Baptists who give to alleviate only hunger are seeing only part of the picture. They respond to the heart-tug they feel when they see a picture of an emaciated child, he said.

"What those pictures fail to convey is that in addition to hunger, that child needs medical care, shelter, clothing, and maybe even a way to go to school to learn how to break the hunger cycle," said Cheyne, a former missionary in Africa.

"You have to understand. For every person in the developed world killed as a direct result of some calamity, 15 are killed in the developing world.

People in the lowest income situations are those who have moved into shanties along river banks, unclaimed swamps or other areas where it really isn't habitable. In a crisis experience, they are especially vulnerable."

Missionaries in Bangladesh recently asked for help in getting people back under the shelter of bamboo and grass huts. The board could provide only 50 percent of the general relief funds requested.

Names in the news

WASHINGTON (BP) — Edgar F. Hallock has been appointed coordinator for the 16th Baptist World Congress scheduled for Aug. 14-19, 1990, in Seoul, Korea, said Denton Lotz, acting general secretary-treasurer of the Baptist World Alliance.

Hallock, a missionary of the Southern Baptist Foreign Mission Board to Brazil from 1941 to 1986, was executive secretary of the local arrangements committee for the World Baptist youth conference held in Rio de Janeiro, Brazil, in 1953 and president of the local arrangements committee for the 10th Baptist World Congress in Rio in 1960.

KISUMU, KENYA (BP) — Carl R. Hall, a Southern Baptist missionary for nearly 18 years, died of a heart attack July 2 in Kenya. He was 51.

With his wife, Geraldine, Hall started several churches among the Maasai people of Kenya, a nomadic group of herdsmen whom he taught to farm. He also had been the director of Baptist social ministries in Nairobi, Kenya, and most recently had begun working in Kisumu on Lake Victoria.

FORT WORTH, Texas (BP) — Southwestern Seminary President Russell Dilday was elected president of the Association of Theological Schools for 1988-1990 during the 36th ATS biennial meeting June 19-21 in San Francisco. The association is comprised of more than 200 institutions in the United States and Canada.

CAMPBELLSVILLE, Ky. (BP) — Kenneth W. Winters, dean of the college of industry and technology at Murray State University, has been named president of Campbellsville College in Campbellsville, Ky., affiliated with the Kentucky Baptist Convention.

Effective Aug. 1, he will replace W.R. Davenport, who announced his retirement in December 1987.

Marty Croll writes for the Foreign Mission Board.

Baptist Record

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